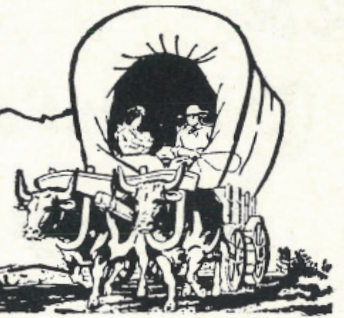


THE Pioneer



VOL. 17

NOVEMBER-DECEMBER, 1970

NO. 6



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—Art Courtesy Pioneer Village

The President's Message

By E. Morton Hill



New President Says 'Thank You'

PRESIDENT EUGENE WATKINS has often told us that there were no two words in the English language that said more than . . . "Thank You."

Gene, may I then say . . . "Thank You" for the past year and the service you have given to the National Society of the Sons of Utah Pioneers. Your administration has been an inspiration to all of us and will instill in us all the desire to do better in the years to come.

May I say "Thank You" to Verl Dixon, his committee, and the Kane County Chapter for a real outstanding encampment held at Kanab, Utah on September 11 and 12. "Thank You" to the presidency of the Kanab Stake and the bishoprics of the Kanab North and South Wards for the use of their facilities during the encampment.

"Thank You" to the members of the Elders Quorum who took care of the cookout up Kanab Canyon, to the members of the Relief Society who served the dinner, and to the singers who entertained us at the President's Banquet. "Thank You" to the people of Kanab for your gracious hospitality. This, without a doubt, was one of the finest encampments that we have had. Each year we seem to think that they cannot be improved upon, but each year they get better.

"Thank You" for giving me the opportunity to serve this year as your president. I realize the responsibilities of this office and I know that it is not going to be easy to follow in the footsteps of those wonderful, fine men who have preceded me in this office.

"Thank You" for the very fine board which you elected to assist in the carrying out of the activities of the Sons of Utah Pioneers. I am sure with the help of each of the chapters, we will have another very successful year.

It is our intention to have closer association between the National Board and the local chapters. It is our desire to have the officers visit as many chapters as possible. These are not intended to be formal visits, but for the purpose of getting better acquainted and to assist the local officers.

The Temple Fork Chapter of Logan has already started plans for our next year's encampment which will be held Sept. 10 and 11, 1971.



National Board Members, SUP, elected at Kanab Encampment: Front — Eugene P. Watkins, immediate past president; E. Morton Hill, president; Ray Knell, Earl A. Hansen. Rear — Orson Wright, Harold B. Felt, Verl G. Dixon, Kenneth P. Rasmussen.

Out Of This World

(To folks who have had no operation)

The anesthetist

Is top man on my mercy list,
While surgeons mend my inner gears
He sends me to ethereal spheres.
A land of fairies, elfs and gnomes
Of glaring faces, dancing bones,
Riotous carnival, wild parade,
All muddled in mad escapade.
Then all is quiet and there you lie
So sick you wish that you could die,
And to the pretty nurse you say,
"I sure went on a binge today!"
She smiles and says, "The time I doubt,
It's been three days since you passed out!"

—Les Goates

DON'T PROMISE TOO MUCH

I deplore people who promise too much; all the time making promises they know they cannot keep, just as I do the people who will promise nothing at all. I am reminded of the student who was late to class and went afterward to the professor to apologize. "Sorry I was late, sir," he explained, "but I will be here bright and early tomorrow." To which the professor replied, "Don't promise too much. Just be here early." —Rev. A. Powell Davies

TALKING VS. LISTENING

The talkative listen to no one for they are always speaking. The first evil that attends those who do not know how to be silent, is that they hear nothing. —Plutarch



Pioneers Always For Education

AN ARTICLE on "The Mormons" published in a prestige encyclopedia strongly implies that the early members of the Church, especially the pioneers, did not place much store on education and that the whole movement was based on ignorance. This is an egregious error.

No people ever placed a higher estimate upon education than did the Mormon pioneers. They taught that "the glory of God is intelligence and that man is saved no faster than he gains knowledge." Their practices were always in harmony with this doctrine, although the persecution to which they were subjected slowed up their educational programs on every hand.

At the Schools of the Prophets, which were organized in Ohio, Missouri, Illinois and Utah, several branches of learning were taught by the best teachers available. A high school was established at Kirkland and all arrangements were made for founding a university at Nauvoo. Even the awkward circumstances in which the Saints found themselves in their temporary settlements in the wilderness, did not interfere with the establishment of schools for their children. Doubtless these were crude, but they were the best to be had.

It is extremely doubtful whether any people, so adversely situated, would have turned their thoughts toward education, unless it was to bemoan the lack of adequate institutions of learning. Three months had not elapsed since the arrival of the pioneers in the Great Salt Lake Valley before a school was opened at the "Old Fort." First teacher was Mary Jane Dilworth, after whom one of Salt Lake City's finest elementary schools was named. Pieces of logs were used for seats and a small camp table for a desk. In February, 1850, the University of Deseret, now the University of Utah, was chartered, the first university west of the Mississippi River.

It was deemed desirable to have schools in which the principles of the gospel could be taught, which was not permissible in the public schools, so there was organized accordingly, Brigham Young Academy, now the BYU, Brigham Young College at Logan and the Latter-day Saints College in Salt Lake City, these to be followed by several other church academies throughout the state.

From its beginning the Church of Jesus Christ of Latter-day Saints has been actively engaged in educational and cultural activities, creating an atmosphere of intellectual and spiritual excellence unequalled by any other people. It is unfair to our pioneer educators to imply that the whole Mormon movement of the 19th Century was based on ignorance.

'Pony Express' Fights Communism

IT IS TIME to open the attar of roses and sprinkle its essence over that well-known historical journal "The Pony Express for what it is doing in the fight on communism. It is entitled to something right out of the neck of the bottle for its services at the Summit Youth University Seminar held recently at Manitau, Colo. in which high school and junior college students from most of the United States were instructed in the principles of Americanism and the preservation of our pioneer heritage.

The Express has had members of its editorial staff at the conclave most of the summer, particularly Herb S. Hamlin, its noted historian and editor and Billy James Hargis, also of The Christian Crusade. Hargis has devoted most of his life to fighting communism and atheism.

Mr. Hamlin has been a bulwark of strength and enlightenment to the high school and junior college students of the country in this campaign for many years. He has had the advantage of the fabulous Pony Express Library and Museum, with its countless diaries, journals, reminiscences and testimonials of pioneers who suffered untold hardships to build this western empire.

If we know "Prof." Hamlin, he pulled out all the stops to impress these youngsters about the sacrifices and devotions of the pioneers who traveled long and far by covered wagon, handcart, wagons and ox teams to build log cabins and make settlement in the wilderness.

Many of them were tomahawked and scalped by Indians, and all for what? To clear land, build homes and educate their children on the rudiments of the Holy Bible that our founders used with the Declaration of Independence. They left this vast western empire as an heritage to be cherished and preserved.

Not many people realize it but this precious heritage is now in grave danger. More and more the heathen communists are muscling into power and pelf. They are prepared to move in and claim right to this great wealth of America of which they had no part in acquiring. But let "Prof." Hamlin take it from here:

"Their first cousins—the hippies, the yippies, the panthers, the nitwits and halfwits—are also active. From top to bottom they are all tarred with the same stick aiding and abetting the enemy. . . Let us all pitch in and help any organization bent on saving this country — and not be timid or mealy-mouthed about it."

Let us hope the Summit Youth University students got the message and left the conclave determined to do something about it.

THE KANAB ENCAMPMENT

Days of Enjoyment And Accomplishments

By Col. Marvin E. Smith

An "exciting and wonderful encampment" (Sept. 10, 11 and 12) has now been written into history, bringing to a close numerous outstanding accomplishments under the presidency of Eugene P. Watkins. And century-old Kanab, surrounded by its red hills and blue skies was hospitable.

A community birthday present in the form of a new flag pole for the park was presented to the Kanab Stake by John M. Burgoyne, chapter president.

Another surprise occurred that same evening when Senator Frank E. Moss came in person and presented a flag which had been flown over the National Capital. It was immediately hoisted to the top of the shiny pole prior to the dedication. The Mormon Battalion did the honors and fired a gun salute at the conclusion of the program.

Then everyone boarded buses and headed for Robinson's Ranch for a Western cook-out deluxe. At the mouth of the canyon the crowd traveled by hayrack up the beautiful mountain side until it came to a large grotto or semicave with overhanging rock. Tables were already set. The Kanab elders served the group of 263 hungry people in 39 minutes. Better steaks were never eaten.

Sen. Moss Speaks

For a few minutes following the meal, while sitting in the grand moonlight, Senator Moss answered a few questions regarding the Battalion and Pioneer Bill which is now under study. He tactfully avoided any direct reference to the current political campaign.

Hayracks carried the singing groups back down the moonlit canyon to their motels. It appeared that every motel in the town was filled with SUP conventioners.

The next day, Saturday, Sept. 12, another group went to Lake Powell, as others had done on the previous two days and embarked on a fabulous boat trip to Rainbow Bridge and other historic places.



E. Morton Hill, left, takes over President's Pin from Eugene P. Watkins



George Everton and lady Ellen N. were named SUP "Couple Of The Year" for 1970

No one was in the slightest disappointed with the adventurous excursion. In the meantime, others were sightseeing at movie sites, Pipe Springs, Coral Sand Dunes, and some even went to Grand Canyon.

President Watkins conducted the SUP business meeting, Saturday morning and voting was completed.

President's Banquet

Gathering at the Stake Center for the President's Banquet, another choice meal was enjoyed. This time the Relief Society served. Red sandstone mounted on cards were the favors.

Master of Ceremonies, Mayor Verl G. Dixon, carried on a busy and delightful program. Six former national presidents were in attendance. Election chairman Ray Knell announced the results as follows: E. Morton Hill, the new president, with Earl A. Hansen, Verl G. Dixon, Ray Knell, Kenneth P. Rasmussen, Dr. Orson D. Wright, John A. Shaw, and Harold Felt as vice president. Victor J. Bird was elected to the Life Membership Committee.

Gerald M. Waterfall presented awards to the winners of the Jr. and Sr. Pioneer Story contest: Juniors were Judy Allen, Jeanne Jensen, and Bryan Hales. Senior authors were Charles J. Kimber, Emily Brewer, and Ardell Hunt.

Jess Layton presented the Individual Award to Elmer De St. Jeor, the Outstanding Couple prize to George B. and Ellen Everton. George is also a Silver Beaver recipient for 25 years of Scouting. President Kenneth P. Rasmussen accepted the Outstanding Chapter award for his Temple Quarry organization of Sandy.

A beautiful program of singing was given by the Choralettes under the direction of LeRoy P. Judd. Carol Reese Skaggs gave a reading.

Utilizing the Ford Brothers Quartet, J. Rulon Morgan paid honor to the 27 SUP men who passed away during the year. After appropriate remarks by President Watkins, the benediction

(see KANAB, next page)

MORMON BATTALION ON THE MARCH

Fort Leavenworth To California Trail Top Topic At Kanab Gathering

*By Col. Marvin E. Smith
Commanding Officer, Mormon
Battalion*

Pursuant to custom and regulation, the Mormon Battalion held its business meeting in collaboration with the Kanab Encampment, Sept. 12. The meeting was given over principally to selection of officers for vacated positions and presentation of plans for the 1970-71 season.

Col. Fred M. Reese reported on developments and expectations concerning the marking of the historic Mormon Battalion Trail from Fort Leavenworth to California.

Marvin Follett of Douglas, Ariz. told of his activities with the Explorers in Arizona and Mexico in connection with the history of the battalion.

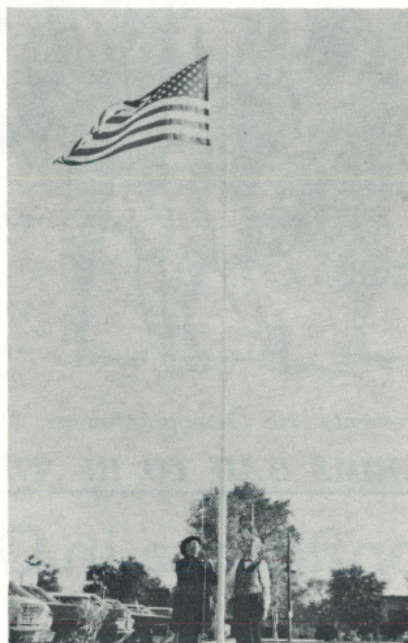
Dr. Oliver O. Smith suggested a stream-lined uniform for "Associate Members" in the Explorer program.

Marvin E. Smith was assigned to continue as C.O. while the By-Laws are brought up to date with legal assistance. Acting appointments may be made to develop and encourage young officers.

Encampment Reflections: Unlimited appreciation must go to the "three musketeers" who worked long in advance and all during the convention so that we might enjoy it more. They are John Burgoyne, Fred M. Reese and Mayor Verl G. Dixon. They carried too much responsibility, but thank goodness.

Those we missed, though excused: T. Mack Woolley, Les Goates, Horace Sorensen, Ren Summerhays and Chaplain Joel Richards.

Bright Spots: The pleasant association of Delsa Hale. . . The marching group which entertained before the flag pole dedication. . . Susan Skaggs, Kanab Rodeo Queen and leader of the group. . . The two bus captains who kept the travelers happy, and conducted church service enroute home—



Col. Fred M. Reese, Mormon Battalion, left and John M. Burgoyne, Kanab Chapter president, raise Old Glory atop new flagpole given Kanab town by Sons of the Utah Pioneers at annual encampment held Sept. 11 and 12 in that colorful community

Verl G. Dixon and Milton R. Backman.

One disappointment: Not hearing Kanab's "one man band."

Virgil H. and Leota Peterson of Lehi celebrated their golden wedding on Sept. 17. They have been married 51 years, however, and have 51 grandchildren. Who can beat that? They were honored by hosts of friends from over the state, including Governor Calvin Rampton. Other friends observed at the wedding included Col. and Mrs. Elias L. Day, the Ray Edvaldsons, Iris and Billie Hurd.

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Pioneer Newsman Wm. B. Wallis 'Calls It Quits'

One of Utah's stalwart journalists, who was "practically born in a newspaper office," has retired after 44 years as editor and publisher of The Vernal Express. William B. Wallis, probably the oldest active weekly newspaper publisher in Utah, took over the Vernal paper in 1926 from his father, James H. Wallis. William B. will pass the paper's ownership on to his son, Jack R. Wallis.

The retiring editor and his wife, Muriel have been called to serve as missionaries at the Visitors Center of The Church of Jesus Christ of Latter-day Saints in Independence Mo.

In the early days of the Vernal paper, Wallis operated the linotype machine and sold advertisements in addition to his duties as editor. In those 44 years The Express has grown from a circulation of 1800 to 3700. Some weeks the paper bulges with 20 pages of news and advertisements.

During Mr. Wallis' management every piece of equipment at the plant has been replaced by something better and more modern. A new Cox-o-Type rotary press was installed recently which prints 3500 copies a hour. The paper has the reputation of never having missed the mail.

Kanab

(continued from previous page)

was given by Bp. Duane B. Ford from Sacramento.

Grand March and Dance

A grand march and fun dance was then presented with the music being provided by the Old Time Orchestra from Kane County. Adding to the beauty was a collection of western paintings which adorned the hall. Pioneer table decorations brought many words of appreciation.

Col. Fred M. Reese led the pledge of allegiance and the colors were posted by members of the Mormon Battalion.



"Thankful Despite Bereavements and Disappointments; Pains and Heartaches."

WHAT THE PILGRIMS HAD TO BE THANKFUL FOR:

Mostly Faith & Confidence In Overruling Power

THREE HUNDRED and fifty years ago a proclamation was issued to a little group of pilgrims on the bleak shores of Plymouth, to meet, worship and render thanksgiving to God. That was the first Thanksgiving Day in America.

It is well for us to think of that and for what those Pilgrims had to be thankful. They had landed in the previous November, 1920 and many had to live on the ship throughout that winter for they had neither suitable clothing or shelter. Consequently, when they did go ashore and entered the cabins of the 19 families, there were seven times more graves than there were houses for the living; and yet they had gratitude in their hearts for the blessings of God.

Those blessings consisted of faith and confidence in an Overruling Power; and truly the Lord had overseen their journey to Holland and their subsequent voyage across the sea. They had not forgotten his Divine Providence. Death to them was not a tragedy so long as they had that faith and freedom — the privilege of worshipping God as their conscience dictated.

Thankful For Food

They were happy and thankful to find sufficient sustenance in the corn and barley they had planted. They were not practical hunters at first. But they succeeded on that first Thanksgiving in securing from the forests turkeys and venison; and they had the friendship of the Indians — particularly Chief Massasoit and his braves. They must have had in attendance a hundred per cent of their little group to worship that day.

Gratitude is deeper than thanks. Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words; gratitude is shown in acts.

It is well for all to consider our attitude towards

blessings for which we should be most grateful; not just the temporal blessings — our harvest, profits, etc. Our Thanksgiving might be entirely selfish, if we are thinking only of the success that has attended our investments, if we are grateful only for good crops, if we are going to express thanks for sufficient income to pay our obligations.

Essentially Religious

The observance of Thanksgiving Day should be, in the best sense, religious. When President George Washington issued the first proclamation, he called attention to reliance upon God and urged the people to meet and express their gratitude, not merely for the temporal things but for the Constitution that gives to men liberty and for favorable attitudes of other nations toward this country.

It might be well to review the feelings and emotions with which we approach Thanksgiving Day. There are some with whom things have gone well. The family circle has remained unbroken. No devastating sickness has come into the home. Prosperity has left its blessings. The table is laden with plenty. There is meat in the larder and grain in the storehouse. Because of these things they imagine they are grateful; but such gratitude is the essence of selfishness. It finds its basis in circumstances; it draws its inspiration from clear skies and smooth sailing, and hence it is as fitful and efflorescent as the alternations of sunlight and shadow.

If these conditions of person comfort and prosperity are in themselves the ground for thankfulness, where in the hour of adversity shall we find occasion for rejoicing?

The Graver Side

The record of the past has its graver side. There have been pain and losses, disappointments, be-

(see *PILGRIMS*, page 8)

THE TRUE MESSAGE OF CHRISTMAS:

Make Men More Thoughtful, Tolerant, Forgiving

THROUGH THE length and breadth of the land this Christmas season are colorful decorations and glowing lights; everywhere the swell of joyous music; everywhere the happy congenialty of people saying, "Merry Christmas!" So enthusiastic and persuasive is the atmosphere of festivity that a person easily can be caught up in the spell of it all, even though he may have no idea what it is all about.

The Gospel tells us that it had been prophesied of Jesus that a virgin would conceive and bear a son who would be called Emmanuel, meaning "God-with-us." The name Emmanuel conveys, in essence, the true significance of the Christmas season.

We, as devoted Christians, testify that "God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16).

Modern Testimony

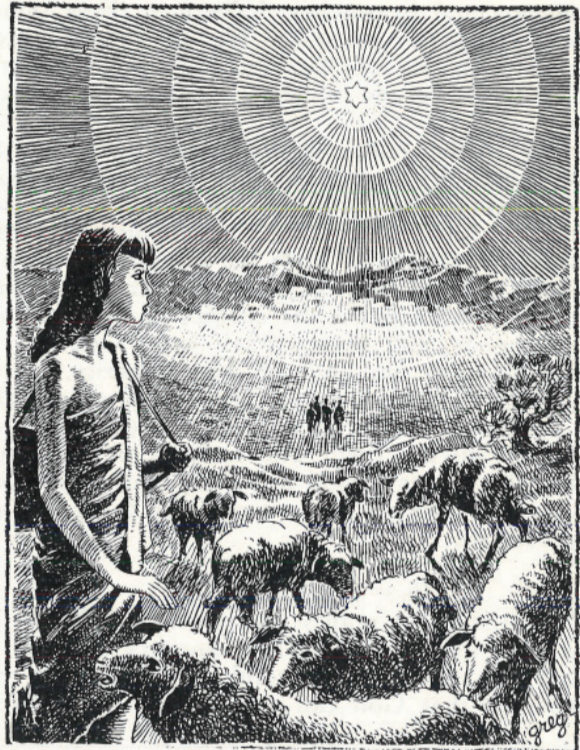
We testify, as did the Prophet Joseph Smith, that he was seen of man in this dispensation of the Restored Gospel, after he had completed his earthly mission as the Savior and Redeemer of mankind: "And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D. & C. 76:22-23.)

That he lives, that he is indeed the Son of God, that he came into the world to be lifted up upon the cross for the redemption of mankind, is the true message of Christmas and the greatest fact of all time! It is the impetus, the inspiration and the strength that has guided Christianity for nearly 2000 years. Truly, it has led civilization a long way. No movement in all history has accomplished so much nor has been confronted with so many obstacles as has Christianity.

Always Triumphant

Wars have been fought against it. Tyrants have tried to obliterate the teachings of Jesus by burning the Bible and slaughtering those who believed in it. But from each conflict Christianity has emerged a little stronger, its adherents more determined than ever to follow the footsteps of our Lord and our Redeemer.

Jesus was, and still is, the Divine Advocate of peace and brotherly love, which explains why his Gospel is the symbol of truth and light, which men of goodwill everywhere are constantly seeking. Many



"For unto you is born this day in the City of David, a Savior which is Christ, The Lord. . ."—Luke 2:11

find it only briefly because the forces of darkness are prompt to attack everything that is good.

We observe the spirit of Christmas by our generosity and our kindness toward others, by our expressions of love and devotion to those near us and far away. With the coming of Christmas we find ourselves casting aside selfish and intolerant thoughts and seeking out those less fortunate than we, in hopes that we can do something to brighten their lives. Even though these expressions may last only a few days, they have a cumulative effect, gradually making us more thoughtful, more tolerant, more forgiving.

Season Of Hope

Christmas is a season of renewed hope and faith because an understanding of its meaning cannot help but drive deep despair from hearts and minds. How can we feel otherwise than exalted when we contemplate on the example set for us by the Man of Galilee!

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Pilgrims Had Faith In An Overruling Power

(continued from page 6)

reavements and heartaches. Where in those things is there ground for gratitude? Has the empty larder, the bare table, the desolate home, the vacant chair, the first mound in the cemetery, no place for thanksgiving?

Here is the point of stumbling for many an earnest soul. We find in the bitter chill of adversity the real test of our gratitude; and that is the true gratitude, which, triumphing over conditions merely physical and external, finds its ground for thankfulness in God himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and founds itself upon God.

Laying aside the thought of prosperity, let us consider four or five things for which everybody, rich or poor, well or sick, may express gratitude this Thanksgiving time. The realities in life, after all, are the things which bring joy and happiness; and too many people in the world fail to appreciate these realities.

First For Life Itself

The first great reality for which we should be thankful is life itself. Life is a mystery to most of us, but all should be grateful for it. Life is the highest gift that God can give to man. And there

is no person, so crippled, so poor, so oppressed, who should not be grateful for it.

The second fundamental for which we should be grateful is the free agency God has given us — freedom and liberty vouchsafed by the Constitution of the United States.

Another reality for which you and I may express gratitude is our noble parentage. No matter how poor we are, how crippled we may be, we have received this blessing; and if we have not, then we have the freedom to make that name a worthy one.

Let us now, since it is Thanksgiving time once again, express gratitude for opportunities to render service in the Church — service to our fellow men, not just to self. If you would be happy, make somebody else happy. This is a fundamental law of Christ and the Church is so organized that every person may have an opportunity in some way to render service to somebody else.

It is the time for thanksgiving once again; let us remember that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

—President David O. McKay in
"Pathways to Happiness"

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I certify that the statements made by me above are correct and complete.
T. M. WOOLLEY, Business Manager

The Pioneer

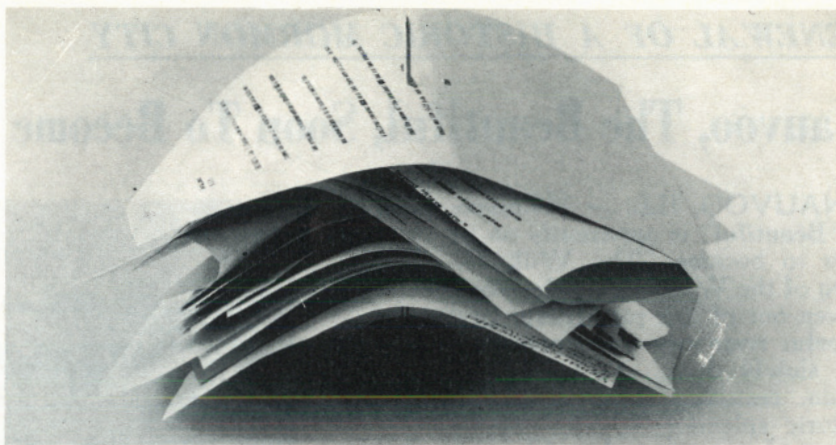
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Our Readers Write

SUP Veteran Reminisces

I have just been reading "The Pioneer" of July-August 1970 which prompts me to reminisce on my activities with SUP over the years and recall some of my most precious experiences.

SUP has in its files the five Life Memberships for me and my four sons. I am very happy about this and also that I was invited to be a Nauvoo trekker of 1947, one of the highlights of my career.

I am the only one still living of the 22 children of George E. Reeder and I am No. 20. My father drove an ox team - prairie schooner from Keokuk, Iowa to Salt Lake arriving in the valley Sept. 19, 1853.

I was born on the Reeder farm at 7th North and 1st West in Brigham City, Oct. 1, 1885. Several of my brothers and sisters died when very young before I was born. A pleasing remembrance is the dedication of the Salt Lake Temple. Father took us on the train to attend the dedication.

Climbing the circular stairway to that large Priesthood Assembly room and hearing President Woodruff pronounce that sublime prayer was a thrill I shall always remember although I was only 7 year old at the time. As we departed President Woodruff stood at the doorway and shook our hands, admonishing us always to remember this solemn occasion. I have now shaken the hands of all the presidents of the Church, except the first three. This I regard as a great inspiration and pleasure.

It has been a source of great spiritual strength to me to study my family genealogy for more than six generations back and do, along with other devoted family members, the temple work for all these people. I learned that one of the uncles of my great grandmother (Mary Davy) spent 50 years preparing histories and genealogies of our homeland residents. When he died the British government purchased his records and they are on exhibit in the British Museum.

(NOTE: My father's descendants have sent 124 missionaries to many nations and isles of the sea. Incidentally I am now 85 and my beloved companion is 84. We have been married for 64 wonderful years.)

—Adolph M. Reeder
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RENEWAL OF A HISTORIC MORMON CITY

Nauvoo, The Beautiful, Soon To Become "Williamsburg Of West"

NAUVOO, ILL. — "Nauvoo, the Beautiful" is apparently on its way to become "The Williamsburg of the West." The Mormons, driven out of this picturesque and colorful river city 127 years ago, are slowly doing the town over again, restoring it to its pristine historic splendor. It bids passing fair to become another Mormon shrine of which there are many linked along the territories of the early Latter-day Saints.

Excavations of historic building foundations, restoration of several of the more prominent residences and shops, has been going on for some time under the direction of Nauvoo Restoration, a church-operated enterprise. The revivification procedures are well ahead of the public relations service which seems in no great hurry to publicize what is being done.

This may be because the townsfolk of whom there are approximately 1200, are not sure whether they like the deal or not. Naturally they are interested in the prospects for a booming tourist attraction but are somewhat leery about Mormons coming in and taking over the town's business. The church has made it clear that nothing that is being done there is for profit — all displays, explanatory lectures and films will be for free and used exclusively for missionary purposes and to preserve the historical traditions of early Mormon history.

40,000 Visitors

Upward of 40,000 persons visited Nauvoo in 1969 without the benefit of publicity. As the restoration projects proceed, more and more tourists are expected. Nauvoo natives estimate that around 50,000 will come to their town during 1970.

One of the major accomplishments of recent months was the excavation of the foundation of the Nauvoo Temple, once the largest building north of St. Louis and west of Cincinnati during the 1840's. This area is now open to visitors.

Residences of Brigham Young, second president of the Church;



A less-beautiful view of "Nauvoo, the Beautiful" in 1845, the year the first conference was held in that short-lived but historic edifice. The temple was five years in the planning and building and was used only one year before the "Saints" were driven out of their beloved city in 1846.

—Photo Nauvoo Restoration, Inc.

Wilford Woodruff, fourth president and of Heber C. Kimball, Brigham's "right bower" and stalwart Church and civic leader, have been restored and refurnished with period antiques. The building that once housed the town printing press is being restored and refurnished.

The Wagon Shop

Another historical workshop to be brought back is the blacksmith shop of Chauncey G. Webbs, where most of the wagons which carried the "Saints" on their arduous trip to the Valley of the Great Salt Lake, were built. Its two large forges have been replaced.

Plans call for the construction of a 2,000-seat outdoor amphitheater on the hillside where the majestic temple once stood. This vantage point overlooks the spot from which the refugee wagons ferried the Mississippi into the Iowa country, during the bitter winter of 1846.

In the planning stage is a modernistic, spacious Information Center and auditorium.

Following unsuccessful attempts to establish permanent headquarters for the Church in 1839, Joseph Smith gave up on Kirtland, Ohio, and Independence, Missouri, and purchased several hundred acres of land in a crescent of the Mississippi River, opposite what is now Fort Madison, Iowa. Here he chose a spot for the temple, laid out a township and called the place "Nauvoo," a Hebrew word meaning, "the place beautiful."

With this new settlement chosen, flocked the persecuted members of the Church from all over the country, particularly Missouri. They built a town of brick and log houses. Soon there were 37 shops and business enterprises and soon Nauvoo was the largest city in Illinois, twice the size of Chicago and three times the size of Springfield.

A Dream Shattered

Persecution then pushed its vicious, tentacles into Nauvoo and with the assassination of the Prophet Joseph and his brother Hy-

(see NAUVOO, page 11)

Nauvoo Will Get 'Old Look'

(continued from preceding page)

rum Smith in nearby Carthage Jail, the town lost its spirit, and Brigham Young, having been chosen successor to Joseph Smith, and after numerous consultations with his associates of the General Authorities, decided to abandon the place of Joseph's dream.

The Reorganized Mormon Church, which retained most of the property of Joseph Smith when the main body of the Church went West, has restored the Smith Homestead and the Mansion House, a later dwelling of the Smith family. This church conducts tours through these historic places.

Within the next decade, Nauvoo Restoration, at its present rate of construction, should have most of the shops and several more of the memorable old residences restored, all of which will establish "Nauvoo, the Beautiful" as the new Williamsburg of the West.



Restored to its "Nauvoo Days" pristine charm and simplicity is this bedroom in the Heber C. Kimball House in the once booming Mormon community. Nauvoo Restoration, Inc. is restoring a number of the historic old buildings which may some day make this place the "New Williamsburg Of The West."

—Photo Nauvoo Restoration, Inc.

PETER WHITMER FARM

The Peter Whitmer Farm in Fayette, Seneca County, New York, the site of the log house in which the Church of Jesus Christ of Latter-day Saints was organized, was purchased by the Church, Sept. 25, 1926. It was also the place where the latter part of The Book of Mormon was translated.



The old Icarian Building in Nauvoo, now used as an information center by Nauvoo Restoration, Inc. The building was erected with stones from the destroyed Mormon Nauvoo Temple.

—Photo Nauvoo Restoration, Inc.



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An artist's conception of the Mormon exodus from Nauvoo in the early spring of 1846. The

imposing Nauvoo Temple is seen atop the highest prominence. —Church Information Service Art.

Historic 21st Ward Chapel Razed; Built in 1877, Has Had 11 Bishops

The historic and memorable 21st Ward Chapel of The Church of Jesus Christ of Latter-day Saints, located First Avenue and K Streets in Salt Lake City, has been razed and will be replaced by a modern structure to be constructed on the same site. The new meeting place will be completed sometime in late 1971, as is expected.

This distinguished-looking little meeting house had its beginning 93 years ago. On July 5, 1877, Daniel H. Wells of the First Presidency and Apostles John Taylor and Orson Pratt met with members of the Salt Lake Stake and divided the 20th Ward into eastern and western areas. The western section remained as the 20th Ward and the eastern part became the 21st Ward.

Members Voted

According to the ward history, on July 18, 1877, "a mass meeting of the 21st Ward members was held on the church block (now known as J and K Streets and 1st and 2nd Avenues) and was attended by two or three hundred people. It was voted by those present that the building to be erected should be 28 feet by 42 feet and should be built by donations as the Bishop (Andrew H. Burt) had suggested."

"The actual site for the structure was selected and was near the center of the block," the records continued. "The ground was broken by Bishop Andrew H. Burt, followed by counselors and other male members present. They dug a trench 26 feet long before leaving the grounds."

Bishop Was Slain

Bishop Burt presided over the ward until August 25, 1883 when he was shot and killed while on duty as a Salt Lake City police officer. He was succeeded by William N. Allen, one of his counselors until his death in November 1893. Eleven bishops have served up until the present leaders —George E. Mangan, Lorin Eldredge and Jay Meserve who have been in office since 1966.

Costing \$574,000, the new chapel is expected to be completed in September, 1971. In the meantime, the ward members will hold their meetings in the adjacent Longfellow Elementary School, 661-1st Avenue.

According to Charles S. Peterson, director, Utah State Historical Society, the 21st LDS Ward Chapel is one of approximately 12 LDS wards in the Beehive State which are included on the state register of historical sites.

THE DESERET TELEGRAPH

At a special conference of the Church held April 10, 1865, it was agreed to build a telegraph line throughout the settlements of Utah. Members of the Church were called upon to assist in the undertaking. Between the year 1865 and 1867, 500 miles of line were constructed at a cost \$150 per mile.

Proselytes From Europe

Between the year 1847 and 1856, fifty-nine companies of emigrants, comprising 17,000 converts, sailed from European shores, bound for Utah. Five thousand others had emigrated previously making a total of 22,000 persons from abroad who had joined the Church through the preaching of the Mormon missionaries.

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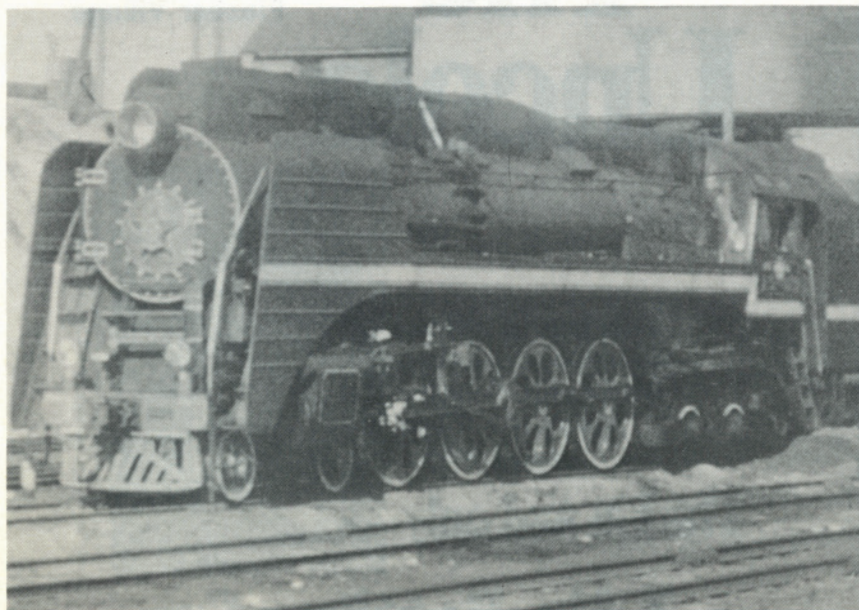
*By Dr. Evan K. Perkins
Sierra Chapter SUP*

Realizing at last a long ambition to circle the globe and visit at close range one of the most remote and mysterious regions thereon, I recently spent the month of June touring, as a lone private citizen, the width of the Soviet Union. I took the longest continuous train ride in the world, 6,500 miles from Leningrad to Nakhodka near Vladivostok on the Sea of Japan.

A private tour from Sacramento State College plus the burning of considerable midnight oil, pursuing Russian text books, prepared me to be able to converse, on an elementary level, with our Soviet friends. People had told me that the Russian peasants and "the man in the street" loved Americans and this to my observation, proved to be true.

Kindly People

Unfortunately, the same could not be said of some of the officials. The concern of the people for my welfare is hard to express in writing. One of the most striking contrasts in Russia was the kindness of the common person and the cold indifference of some of the tourist agents.



Class "4-8-4" steam locomotive which "double-headed" the author and his party over Eastern half of Soviet country rail trip.



Dr. Evan K. Perkins of the Sierra Chapter SUP, stands beside a "soft-class" car in Siberia on its Moscow to Vladivostok run.

The trip by rail was an unforgettable experience, crossing through eleven time zones from West to East, and the vastness of Mother Russia with her limitless steppes and seemingly endless taiga, or forests, was most overpowering. The mode of travel also permitted personal and warmly close contact with the natives.

Superior Equipment

Technically, the train equipment, roadbed and power seemed superior to ours but then, the Trans-Siberian road is the only way the Soviets can service their new frontier in Siberia and the Far East, what with the scarcity of landing strips and the absence of a highway system.

Rail fans may be interested to know that the power was electrified the Western half of the line and "double-headed sleek 4-8-4" steam locomotives on the Eastern half.

It's all another world which has to be seen to be believed, and to pray that it will stay that way.

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HOW THEY GOT THE NAME

Colorful and Picturesque Places In Utah and the Mountain West

By T. M. Woolley

Lund is a town in Iron County and is the junction station on the Union Pacific Railroad for the Cedar City Branch line. Lund was named when the Los Angeles and



Mr. Woolley

Salt Lake Railroad was extended from Milford to California, for Robert C. Lund of St. George; a businessman, director of the railroad and a friend of the builder of the new road, Senator W. A. Clark of Montana.

Lynndyl, a town in Millard County, is the railroad junction of the original road from Salt Lake via Provo, with the road built after the turn of the century via Tooele. When the latter road was being built, a lady telegrapher at the end of construction was asked from Salt Lake, "Where are you?"

Being at an unnamed point, she was at a loss for an answer until she noticed the imprint on her shoe which she had slipped off because of tired feet — "Lynn, Mass." and she answered, "I am at Lynn." She thereby named the junction station. When designated for a post office, there was a post hamlet on the Raft River in Northwestern Utah named Lynn; so the euphonious suffix, "dye" was attached, making the post office name of Lynndyl.

Park City in Summit County, elevation 6790 feet, is on the east shoulder of the Wasatch Mountains in the Weber River drainage system. In 1872 a bonanza silver strike was made here which developed into the Ontario Mine. Around this point, Park City was built. Its mines phased out, Park City is now a booming ski and resort center.

George C. Snyder gave this new mining camp its name, drawing on the name of Parley's Park

to the north. Park City became famous in the last quarter of the 19th Century for its production of silver, lead and zinc ores. Much of the wealth of Salt Lake City had its source in those mines.

Malad River in Box Elder County runs south from Southern Idaho into Utah and has a confluence with the Bear River, about 10 miles north of Great Salt Lake. The word "Malad" derives from the French adjective, malade, meaning "sick."

This name was given the Malad River by trappers of the Hudson Bay Company in the 1820's. The trappers had eaten the flesh of the beavers living on the streams that had lived on poison roots, and thus became ill.

LaVerkin in Washington County is an attractive fruit-growing village on the rich bottom lands above the confluence of LaVerkin Creek and the Virgin River.

It is noted for the lovely blossoms of the almond orchards in



the springtime and the choice almonds in autumn. Nearby are the LaVerkin Hot Springs, visited frequently and hopefully by the lame and arthritic. LaVerkin was settled in 1897 by the Thomas Judd family of St. George. The village name is an extension of the creek.

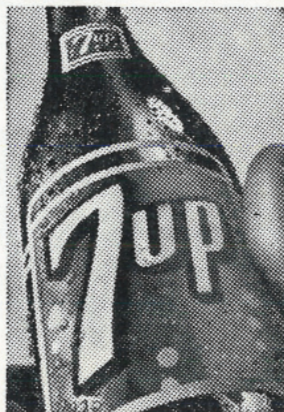
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MUSIC & UTAH WAR**'Up Awake' Sung
By Pioneers
As Rally Song**

In all of Utah's history, the most bitterly resented act of the federal government was the sending of troops against the Territory. President Buchanan had been led to believe that his appointed territorial authorities were greeted with open rebellion in Utah, and without investigation he ordered the campaign which his political foes termed "Buchanan's Blunder."

A Battle Hymn

It was while two thousand of the pioneers were celebrating the tenth anniversary of "Pioneer Day," July 24, 1857, that O. A. Smoot came to the mountain playground at Brighton, with news of the approaching army. Within days the entire Church began to mobilize in defense; the outlying colonists in San Bernardino and elsewhere were summoned to gather with the main body of the Church; the elders laboring in Great Britain were called home for what assistance they could give. Elder Charles V. Penrose was moved to write a "battle hymn," which immediately was sung throughout Great Britain and assisted in the collection of about \$3,000.00 which the elders brought with them.

A study of the strong lines of "Up, Awake Ye Defenders of Zion" shows the depth of Elder Penrose's feelings:

Lion-Hearted Appeal

The first two lines state the cause and the action, and a recollection of "lion-hearted" appeals to the national mind of Englishmen everywhere. The next two lines speak volumes in recalling vivid scenes of destruction. The epithet of God-hating was as strong as the fear of invasion was real, and a writer of Penrose's sensitivity use the strongest tools of expression at hand.

The second stanza notes the protection of the mountains and Jehovah's power as defensive assets. The third stanza answers a rhetorical question of "submission?" with an impassioned "No!" Hope of victory in the conflict points a positive injunction to "be faithful and true."

**REPORT OF INCOME & DISBURSEMENTS: NATIONAL SOCIETY,
SONS OF UTAH PIONEERS**

Pioneer Village Museum and Railroad (Corinne) Museum
August 15, 1969 through August 31, 1970

Total on hand and in the bank as of August 15, 1969		\$ 344.18
	Pioneer Village Railroad Museum	
Cash Donated: H. A. Sorensen	\$ 3,264.60	
Cash Donated: South East Furniture Co.	11,137.37	
Cash Donated: Miscellaneous, others	100.00	
Museum Admissions: Pioneer Village	24,393.95	
Museum Admissions: Railroad Museum		2,154.96
Rental of Facilities: Pioneer Village	385.00	
Other Miscellaneous Income	1,272.00	49.00
Total on hand and deposits to account for	\$40,879.10	\$2,203.96
Disbursements for the period Aug. 15, 1969 through Aug. 31, 1970:	ff	
CAPITAL ITEMS		
Museum Buildings	650.00	
Equipment and Relics	3,632.61	
Payment on notes	5,000.00	
Salaries and Wages — Pioneer Village & Railroad Museum		
Gross Taxes Net	3,390.33	1,467.04
5,443.85 586.28 4,857.57		
Other Salaries and Wages paid by:		
South East Furniture Co.	9,088.37	
(Watchman, receptionist and others)		
Fans, Brochures, Folders, Gifts for Advertising	2,005.90	16.72
Heat, Light, Water and Sewer Services	1,507.63	116.22
Insurance	1,192.37	
Interest	460.00	
Purchase of Animals and Feed and Care of Animals	2,915.79	
Office, Postage, Printing	81.85	
Maps, Pictures, Signs and Displays	17.44	
Repairs, Maintenance, Gardens and Grounds	3,634.74	139.37
TV's Parades and other Entertainments	381.50	
Supplies	822.76	75.65
Taxes, Licenses, Payroll and Salt Taxes	729.92	182.96
Telephone services	367.67	78.29
Truck, Auto and other Travel	2,134.51	
Land Lease	1,200.00	
Linen Supplies	63.50	
Merchandise Purchased for resale - pop, souvenirs, etc.	999.33	38.41
Other, unclassified expenses	104.52	
Total Disbursements for the period:	\$40,380.94	\$2,114.66
Net Balance:	\$2,097.94	
Total on hand and in the bank as of Aug. 31, 1970		\$ 605.46
Report Submitted by:		
Ronald L. Kingsbury, National Treasurer		
Pioneer Village and Railroad Museum (Corinne, Utah)		

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A Child's Pioneer Treasure

By U.S. Ranger Donald E. Lapp
In California State Park's News And Views

Secreted in Patty Reed's clothing during all the suffering and agony of the Donner Party's journey over the Sierra were a number of childish treasures.

First, tied up in a little piece of old fashioned lace dotted with wee blue flowers, was a lock of silvery gray hair that she had cut from the head of her dead grandmother back on the Big Blue river at the start of her adventure. She also carried a dainty little glass saltcellar, scarcely larger than the inside of a hummingbird's nest, and, even more precious than this, a tiny wooden doll with black eyes and hair. This pretty doll was her constant companion.

A party of men from Sutter's Fork rescued the ill-fated Donner Party, and Patty spent many happy days there before moving to San Francisco. At Sutter's Fort, after her rescue, Patty told "Dolly" all her joys and gladness, and who cannot pardon the little girl for thinking her Dolly looked happy as she listened!

"Dolly" brought happiness to another little girl, too. The years passed, and Patty grew up and had eight children of her own, but it was to her granddaughter that she gave her "Dolly." And, just a few weeks ago, who should come to see and reminisce over the little wooden doll but Mrs. Florence Graves of San Jose, 78 years old, one of Patty's two grandchildren, who, as a little girl, played with the dolly that Grandma had loved so dearly.

Patty had asked that her world-famous doll be housed permanently at Sutter's Fort, where it would be visited by thousands of school children and adults each year.



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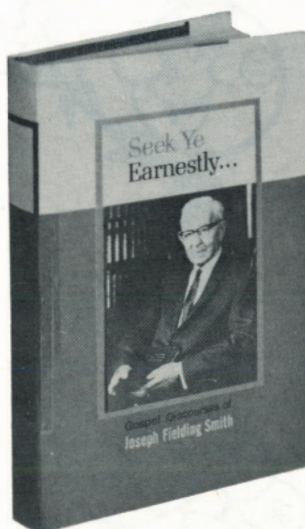
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by Joseph Fielding Smith

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Pres. Smith encourages all to seek the key to these gifts along the path of righteous living.



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Chapter Eternal

Matthew M. Bentley

Matthew M. Bentley, 74, St. George, Utah, president of the Dixie Mission Chapter, Sons of Utah Pioneers, and prominent southern Utah educator, businessman, social worker and churchman, died Sept. 25 in a St. George hospital of a heart attack. Funeral services were held Sept. 29 in the St. George Tabernacle and burial was held in the St. George Cemetery.

A graduate of Dixie College and Brigham Young University, Mr. Bentley did post graduate work at Northwestern University in Illinois.

He later joined the Dixie College faculty where he served in various positions, such as accounting teacher, treasurer, and registrar for 35 years. Mr. Bentley served as acting president of the college from 1950 to 1951. He was a member of the Dixie Education Assn. He retired in 1961.

Also active in civic organizations, Mr. Bentley was a member of the board of directors of the Pickett Lumber Co., vice president of the St. George Savings and Loan Co., and a past member of the St. George Utility Commission for 30 years.

Mr. Bentley served for several

terms as a St. George City Councilman.

Other Memberships

He was also a member of the Rotary Club, and a past commander of Lester Keate Post No. 90, American Legion. He was a World War I veteran.

A member of the Church of Jesus Christ of Latter-day Saints, Mr. Bentley served a three-year mission to the Central States in 1920, and was a counselor in St. George Stake.

Born in St. George

Mr. Bentley was born in St. George, April 12, 1896, a son of William Oscar and Mary Ann Mansfield Bentley. He married Iris Stowell June 11, 1925, in the Salt Lake LDS Temple.

Survivors are his widow; a son and 5 daughters, Reed and Mrs. Sam (Patricia) Hughes, Glendora, Calif.; Mrs. Dick (Maurine) Miles, St. George; Mrs. Chester (Yvonne) Cooper, Ashland, Wash.; Mrs. Clay (Elaine) Nielson, Smithfield; Mrs. Richard (Rhoda Ann) Seegmiller, Las Vegas, Nev.; 26 grandchildren; 2 brothers and a sister, LeRio, Salt Lake City; W. O. and Mrs. Hazel Bradshaw, St. George.

Robert Rumel Child

Robert Rumel Child, 53, prominent SUP member and Salt Lake building contractor died Aug. 4 in a Salt Lake City hospital, after a lingering illness.

Former director of the Associated General Contractors of America, Mr. Child has built hospitals, schools and industrial plants throughout Utah, Idaho, Nevada, Wyoming and Colorado. He was formerly employed as director of maintenance for the Granite School District and director of Cottonwood & Cove, Inc.

A devoted church worker, Mr. Child served on a mission for The

Church of Jesus Christ of Latter-day Saints in South Africa and held numerous other stake and ward positions including bishop of the Tenth Ward of Park Stake and the first bishop of Monument Park Ninth Ward.

He was prominent in the activities of the Rotary Club and the Delta Phi Kappa and Pi Kappa Alphas fraternities in addition to the Sons of the Utah Pioneers.

Scion of a prominent pioneer family, Mr. Child was born Aug. 12, 1916, a son of Bp. Thomas B. Child and Bertha Rumel Child.

Survivors include his widow;

Elmer R. Buckner

Elmer R. Buckner, 74, Ogden, Utah, died Sept. 29, 1970 in a nursing home, after a long illness.

Mr. Buckner was an active member in the Sons of the Utah Pioneers, American Legion Post No. 19, the Ogden Chamber of Commerce, Lions Club, Weber County Red Cross and former PTA president. He was a veteran of World War I.

In business he was former manager of the Sears Company in Ogden and also operated the Buckner Insurance Company.

A high priest in the Ogden Highland Ward, Mr. Buckner had been a Young Men's Mutual Improvement Assn. superintendent, one of the seven Presidents of the Seventy in the Ogden and Mt. Ogden Stakes, a stake missionary, ward finance chairman and Scout Committee chairman.

He was born Aug. 20, 1895 in Provo, a son of Jesse M. and Johanna Gillard Buckner. He married LaVern Maxfield, June 15, 1921 in the Salt Lake Temple.

Survivors: widow; son, daughter, E. LaMar, Mrs. Stewart (Roma Lou) Radmell, both Ogden; eight grandchildren; one great-grandchild; brothers, sisters, A. Dean, Earl D., both Provo; Mrs. Larry (Alta) Arnold, Orem.

Funeral services were held Oct. 2 in the Myers Mortuary Chapel, Ogden and burial was in the Washington Heights Memorial Park.

one daughter and one son, Carol Jane, Thomas Robert, both of Salt Lake City; two sisters, Mrs. Lucile C. Higgs, and Mrs. Joan C. Cederlof, both of Salt Lake City.

The funeral service was held Aug. 8 in the Monument Park 15th LDS Ward and burial was in the Salt Lake City Cemetery.

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Chapter Eternal

John H. Pendleton

John Henderson Pendleton, 85, of Parowan, Iron County, Utah, died Sept. 28, 1970 in a Cedar City hospital of natural causes. He was a devoted member of the Sons of Utah pioneers and kept the little Salt Lake Chapter alive and active for a number of years with his devotion and enthusiasm.

He was a teacher in the Iron Board of Parowan. He had served County Schools for 40 years and was chairman of the Planning Board of Parowan. He served as a bishop's counselor and was active in his high priest's quorum.

Mr. Pendleton was born Sept. 26, 1885, in Parowan, a son of Freeman Warren and Anna Hen-

derson Pendleton. He married Mary Hazul Luke, June 16, 1909 in the Salt Lake Temple. She died Oct. 23, 1966.

Survivors: sons, daughters, Mrs. Emerson (Florene) Adams, Cedar City; Mrs. Roy (Annie) Stubbs, John C., all Parowan; Mrs. Clift (Claudia) Foster, Kearns; Lt. Col. Freeman L., Alexandria, Va.; 22 grandchildren; 27 great-grandchildren; brother, sisters, Woodruff, Mrs. Ida H. Smith, Mable Pendleton, all Parowan.

Funeral services were held Oct. 1 in the Parowan First-Second Ward Chapel. Burial was in the Parowan Cemetery.

T. J. (Jody) Tingey, Jr.

Thomas Josiah (Jody) Tingey, 82, died Sept. 11, 1970 of natural causes at his home in Kaysville, Utah.

He was bishop of Woodruff Ward, Scout commissioner of South Ogden Stake and a member of the Bunea Ventura Chapter, Sons of the Utah Pioneers. He engaged in general merchandising, farming and stock raising. For a number of years he was employed by the Union Pacific Railroad Co. and with Hill Air Force Base. He served a mission to New Zealand.

A Utah legislator from Rich County, he also operated real estate and motel rental properties.

Mr. Tingey was born May 16, 1888 to Thomas Josiah, Sr. and Annie Cox Tingey. He married Rowena Cook, May 21, 1921 in the Salt Lake Temple. She died June 27, 1967.

The survivors include: Willard C. Salt Lake City; Grant C., Spanish Fork; Mrs. Gordon (Mavis) Duke, Provo; Mrs. Allen (Gennett) Brueckner, Mrs. Wendell (Roka) Raymond, both of Ogden; 17 grandchildren; 4 great-grandchildren; brothers, sisters, Harold, Mrs. Harold (Louise) Randall, both Ogden; Francis Woodruff; Mrs. Alfred (Ada) Randall, Centerville; Mrs. Dale (Walora) Rees, Lyman, Wyo.; Mrs. Zula Black, Evanston, Wyo.

Funeral services were held in the Kaysville Second Ward and additional services in the Woodruff Ward. Burial was in the Woodruff Cemetery.

EARLY UTAH MINING

To Patrick E. Connor is given credit for starting the mining industry in Utah. His main purpose, as he admitted, was not to "get gain" or to increase the circulation of the precious metals, but to cause an influx of a "large Gentile population, sufficient by peaceful means and through the ballot box, to overwhelm the Mormons by mere force of numbers and thus wrest from the Church, "the absolute and tyrannical control of temporal and civil affairs."

Mountain Meadow Oath

The white men who participated in the Mountain Meadow Massacre in Iron County, Utah in September 1857, entered into a league, by a strong and binding oath, that they would never reveal the part they played in the slaughter, in which almost an entire company of Missouri and Arkansas immigrants lost their lives. A false report was forwarded to Governor Brigham Young. John D. Lee was excommunicated from the Church, for his part in the tragedy, convicted of murder and later executed on the scene of the massacre.

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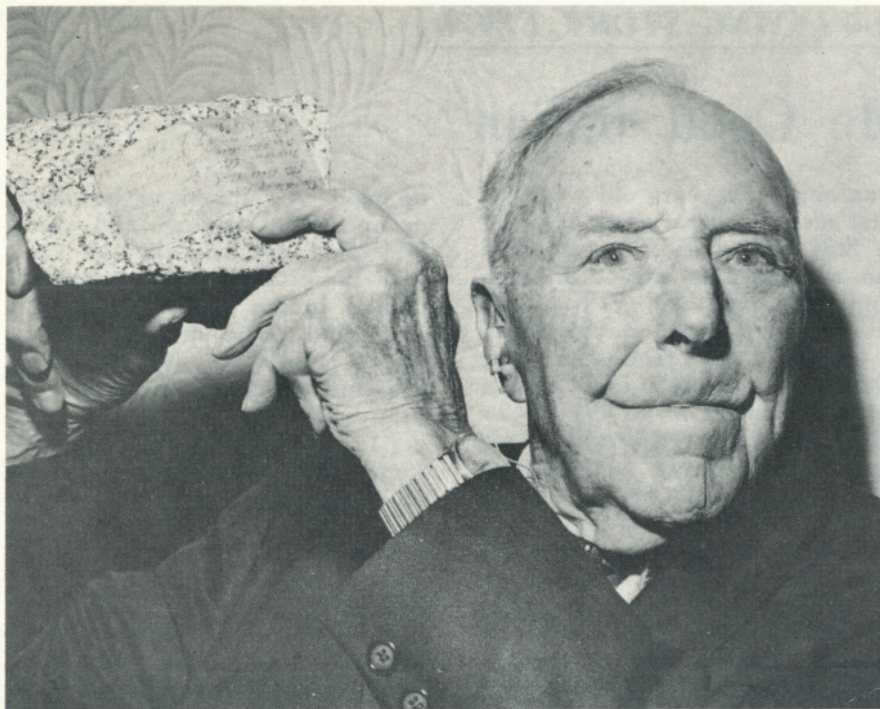
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CENTENARIAN AND A RARE RELIC

Albert E. Schoenfeld, 101, believed to be Utah's oldest man, of 830 East 3rd South St., Salt Lake City, is shown holding a piece of the granite slab from which the base of the statue of the Angel Moroni was built. This is one of the cherished museum pieces he has at his home. Mr. Schoenfeld holds the Senior M Men Honor Award of the MIA and cares for his own house and garden and seldom misses attending his ward meetings.

Members Deceased During Past Year

Member	Chapter	Residence
Brooks, William	Dixie Mission	St. George
Burton, Carl C.	Sugar House	Salt Lake
Christensen, Francis L.	Box Elder	Brigham City
Crookston, Loren E.	Temple Fork	Logan
Curtis, A. W.	Holladay	Holladay
Doxey, Graham H.	Salt Lake City	Salt Lake
Dunn, L. C.	Holladay	Holladay
Facer, W. O.	Brigham Young	Provo
Gardner, E. S.	Dixie Mission	St. George
Holdaway, Hugh	Salt Lake City	Salt Lake
Jones, Lewis H.	Box Elder	Brigham City
Keddington, Alvin	Salt Lake City	Salt Lake
Malan, G. Highly	At Large	Los Angeles
McKay, David O.	At Large	Salt Lake
Miles, George E.	Dixie Mission	St. George
Morgan, J. Frank	Buena Ventura	Layton
Oliver, Burton M.	California	Los Angeles
Pratt, Irving L., Jr.	California	Los Angeles
Smith, Glenn G.	Salt Lake City	Salt Lake
Smith, Wadell F.	At Large	San Rafael, Cal.
Utley, Roy	California	Los Angeles
Van Orden, P. B.	Salt Lake City	Salt Lake
Wangsgard, Walter	Jefferson Hunt	Huntsville
Weight, Jesse J.	Brigham Young	Provo
Wilson, George A.	At Large	Vacaville, Cal.
Winget, Newel	Temple Fork	Logan

I REMEMBER:

Housecleaning In Those Olden Times

I remember: Every spring was housecleaning time. The furniture was moved outside. Carpets were taken up. All tacks were removed by a special tool called a tack puller. The carpet was then thrown over the line and beaten endlessly by luckless small fry.

The straw and dust were swept up and carried outside. Walls and ceilings were swept with a cloth tied over a broom. Woodwork and floor were scrubbed with lye. Then came the part I loved. Baskets of fresh sweet smelling straws were spread evenly over the floor so thick you knew the carpet would never cover it.

Then the carpet was carefully laid in place and tacked. The first two sides were easy. Even the kids could do that. But the last two were a real challenge. The kneeling tacker pulled the rug to the wall while suspended in the air. This feat was accomplished by knee action.

A Tough Task

The same knees came down to hold the carpet in place while the tacks were driven in. Knees and fingers and tempers were badly frayed before that carpet was smoothly laid. But the feel of it under one's feet! It was like walking on air.

The stoves were taken down, blacked to prevent rust and stored for the summer. A chimney stop filled the stove pipe hole. The kitchen cook stove was moved to the summer kitchen at the back of the house. Often a late storm would come. But we would huddle in the summer kitchen. Setting up the stoves again was unheard of.

Whitewashing, Too

Kitchen, pantry and cellar were freshly whitewashed. Milk was moved from the pantry to the cellar.

Beds were taken apart, inspected and scrubbed. Bed bugs were no respecter of persons. Wood-

(Continued to page 22)

LARKIN MORTUARY

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FIRST PLACE SUP AWARD-WINNING STORY (1970)**'Me Good Indian'***By Charles Keith Kimber*

I LOVE THE small community of Grouse Creek, Box Elder County, Utah and like to spend all the time I can there, so it was natural for me to want to write about the very first settlers of this small western settlement located on the borders of Utah, Idaho and Nevada.

Grouse Creek Jack was a highly respected Shoshone Indian for whom the community was named and also active, with other members of his tribe, in The Church of Jesus Christ of Latter-day Saints (Mormon), at Grouse Creek and neighboring Idaho communities.

When the Indian was eleven years old, he had an earth-shaking experience while playing in a canyon located near Grouse Creek, known as Rocky Pass. He beheld a sight that frightened him terribly. Through the pass came loud noises, then huge covered boxes on wheels, that were pulled by mules and horses.

Men were everywhere riding on horses around the moving boxes. The many sounds in the ordinarily silent pass bounced in echoes from the cliffs above and frightened the lad. White men with hair on their faces shouted to one another in a strange tongue. The little Indian fellow crawled under a juniper tree with boughs close to the ground and dug a hole in the needles under the tree. He completely covered himself with the needles so that just his head was poking out and remained in this manner, full of terror, for three days.

Years later he spoke of the episode on Rocky Pass in this fashion. "When first see white man, me pretty much coward, hide in brush so maybe after white man leave." The wagon train seen by Jack as a boy must have been the party of California bound emigrants led by Joseph Walker who passed this way in 1843.

Respected Brigham

Grouse Creek Jack knew and respected Brigham Young. He

was about 15 years old when he first met the great church leader in Salt Lake City. He explained the meeting this way. "Brigham come with hand held up. Me don't know what he want, maybe pray."

Grouse Creek Jack joined the "Mormon" Church and was a faithful member all of his 109 or 110 years. He loved young people and would always address his talks at Sacrament meetings in the Grouse Creek Ward Chapel to the youth, giving them some kindly advice. In his declining years, he made a special journey from his home in Fort Hall, Idaho, to Grouse Creek, Utah for the express purpose of having Bishop John Hadfield get him a set of temple clothes ready so that he might have them for his burial when the time came.

He said he was a good Indian since joining the church and worked on the Logan Temple, carrying mortar and plaster up the scaffold during its construction. He was married to Ankes Pompy Jack in this same temple.

Had Wild Life

He said he used to play cards, gamble and drink moonshine, whiskey and smoke, then something came to him from up above and told him to stop and go and

be baptized. If baptized, he would go up instead of down and would feel good. He said that he liked the Book of Mormon saying, "Good Indian baptized, die, put in ground, come up, go to clouds young man, white and feel good. Bad Indian, no baptized, die, put in ground, stay there. Me married in Logan Temple, baptized in Logan Temple, my wife, me. Meet all bishops, Salt Lake, Price, Pocatello, Logan, all over. Brigham Young came over, no Indian Bishop help me, but Book of Mormon did. My head is all right, my heart is all right. Book of Mormon help me. That's all I want now, feel good. That way Book of Mormon help care for me, cure me. Book of Mormon help in everything and that's all I want today."

It has been said that he had a remarkable memory for a man of his age (at that time, 104) and could recall the names of persons he had not seen for 50 or 60 years, even the sons of these people whom he had known as small children in Grouse Creek.

Loved the Valley

Jack loved the Grouse Creek valley and told of when he and his family hunted buffalo and oth-

(see INDIAN, Page 21)

Indian Bishop Spared For Special Mission

MORONI TIMBIMBOO, a Shoshoni Indian living in Northern Utah, had an experience in 1916 that made him believe God had a mission for him in life. Running to catch a moving train, he lost his grip on the hand rail but his foot was caught in the step and he was being dragged along the ground. He prayed for help and found a strength greater than his own in raising himself up to the hand rail.

He was the third generation of his family to be a member of the Mormon Church. After the accident he decided to dedicate his life to the service in the church, where he had been a Sunday School superintendent at 16.

He made his living farming and served as a counselor to two bishops for 20 years. Then in January 1939, Timbimboo became Indian Bishop of the Mormon Church, serving the all-Indian Washaki Ward.

Now retired, Mr. and Mrs. Timbimboo recently celebrated their 60th wedding anniversary. Timbimboo says his wife encouraged him, for her motto was "Always obey a calling in the church." For the Timbimboos "Service is a way of life."

Song Of The Pioneer

FOUR YOUNG MEN sat in an Indian hogan wondering why the old Chief had insisted that they come to his home. Earlier that evening, as Mormon missionaries, they had held a meeting on a street corner in a little Oklahoma Indian village. As a part of the meeting they had just started to sing "Come, Come, Ye Saints" when an old Chief bent and winkled with age, pushed his way through the crowd and listened quietly a few feet away from them. All through the meeting the missionaries knew he was watching them closely. They were not surprised after the closing prayer was given when he asked to speak with them, but they were very much surprised when he invited them to his hogan.

As they sat quietly waiting for something to be done or said to show them why the old Chief had been so anxious for them to visit him, he began to tell them a story. He said he remembered the time the Mormon pioneers were fleeing from the persecution they were forced to endure in eastern part of the United States and were seeking a place of peace in the West where they could settle. His people became angry at all white men at that time and decided to kill every one whom they met.

The Mormon pioneers, led by Brigham Young, had almost reached the Rocky Mountains. One evening they stopped in a little valley for the night before attempting to go through a high mountain

pass in the morning. They prepared their supper over a campfire and then built the flames into a big bonfire and sang and danced together to forget their tiredness and the worries of the day.

Before each family went to its own wagon for the night, leaving only a guard on duty to watch for trouble of any kind, the whole group sang their song of encouragement to each other and dedication to the Lord, "Come, Come, Ye Saints."

The old Indian told the missionaries that he was Chief over more than a thousand young braves on that evening and that each one was hidden behind a rock or tree with his bow and arrows ready to strike down the whole camp.

"I gave the signal," he said, "but our fingers were like stone. Not one arrow was shot. We mounted our horses and rode away because we knew the Great Spirit was watching over the pale-faces."

The old Chief took a violin from behind the door and started to play "Come, Come, Ye Saints" on it. Then he stopped, looked intently at the missionaries and finished his story. "This is your song, but it is my song, too. I play it every night before I go to bed. It brings the Great Spirit here to me and makes me and my people calm and happy."

—A true story retold by Lucile C. Reading

'Me Good Indian' First Award Pioneer Story

(continued from page 20)

er wild game. "Me dig hole in ground, hide in it and cover over with sagebrush so buffalo no see, then shoot with bow and arrow. Me eat buffalo meat and make shirt, pants and moccasins from skin. Make fire by rubbing two sticks together, red pine best to make fire because it hardest wood."

His honesty was never doubted by those who dealt with him. Philip Paskett, a pioneer of the valley knew Grouse Creek Jack very well and would get Jack and his people to haul hay for his livestock, then to pay them, Mr. Paskett would tell the Indians to make up a load of hay for their own horses.

One time after hauling, the little group of Indians proceeded to load up for themselves and they piled the hay and tromped it down until they had a tremendous hay load. On the way to their encamp-

ment, they had to negotiate a small, but steep hill. The horses were not equal to the task of pulling it all the way up so came back in confusion. The wheels of the wagon cramped and the entire load was spilled on the ground. Undaunted, the Indians attempted to put it all back but it did not seem to want to go.

An Extra Load

Mr. Paskett happened along a few minutes later and seeing the predicament, he suggested to Grouse Creek Jack that they take the hay to their camp in two trips. The Indians were then afraid that it would be called two loads, but they followed the advice given them. Mr. Paskett called the hay one load and this made Jack so ashamed that he came and asked forgiveness for him and his people. An extra load of hay was given to the Indians to further bind an understanding and lifelong friendship between the two men. Jack said that Mr. Paskett

had taught his a valuable lesson that he would never forget.

Mrs. Ankes Pompy Jack was 88 years of age when she left this mortal existence on March 2, 1939. At the L.D.S. service for his wife, Grouse Creek Jack, his face wrinkled by the blast of desert sun and the passing of many, many winters, his frame bent by the weight of time, stood with bowed head at the grave of Mrs. Grouse Creek Jack and as if to mark the decades of time that the couple had lived, a huge modern transport plane soared high overhead and he raised his head heavenward as if to tell his mate he would soon join her, which he did in 1941, two years later at the age of 109 or 110 years.

A true pioneer if there ever lived one.

(Material was gathered for this article from many sources, including the Deseret News, Salt Lake Tribune, John Betteridge, Grace Warburton, Albert and Glen Paskett and several other Grouse Creek residents who remembered this remarkable man.)

Share and Share Alike

Mary Jane Meeks And United Order

By Harold H. Jensen
Historian, Sons of Utah Pioneers

Mary Jane McClive Meeks was born August 1, 1840 in Belfast, Ireland. She married Dr. Priddy Meeks November 12, 1856. She died January 13, 1933 in Orderville, Utah.

This story on the United Order was taken from the lips of Mrs. Meeks at Orderville many years ago, when she was 91. She married at 16. Dr. Meeks was 66. They had ten children. She was a widow at age 43. In 1932, when this story was written for the Juvenile Instructor with her picture, she had five living generations, 62 grandchildren, 131 great-grandchildren and 47 sons and daughters-in-law.

She was a tiny little woman who lived alone in a flower covered cottage. With my baby boy, I interviewed her by candlelight as she retired early. This is one of the hundred short articles from my book, "Pioneers of Yester-years," and only gives part on the Order.

"In 1877 we (Dr. Meeks) moved to Long Valley and joined the United Order which had been organized two years before. We sold all we had and turned it into the common fund. We lived in the fort in a lumber cabin in the northwest where the tithing lot (Orderville) now is. We lived there until the Order was broken up. We all had our work to do and I did mid-wifery after Dr. Meeks died. I attended over 700 births.

"One time when I attended the sick, the horses ran away and I was thrown out, losing all my teeth, but I made the call.

"At the time we were in the Order we all shared alike. I well remember the large dining room in the center, with kitchen and bakery attached. At either side were work shops. The bread was mixed in a vat 7 feet long and 2½ feet wide. One hundred pounds of flower was used at a baking with three bushels of potatoes to feed



A fireside at evenings along the pioneer trail was about the only recreation the Mormon Pioneers had on their arduous trek across the trackless plains. A fiddler or two and a lot of lusty voices provided the music for this and an occasional square dance. These are some of the traditions of Mormon culture.

HOUSE CLEANING

(Continued from page 19)

en houses and wooden beds were an open invitation. Shamefaced women fought the scourge with boiling water, lye and kerosene. Peddlers sold little cans of bed bug powder. You pressed the botton of the can and out of a spout came an evil smelling concoction that brought tears to your eyes but scarcely phased the bugs. Feather beds were stored, straw ticks were emptied, washed and refilled. Then we were ready for summer.

—SUP Old Timer

the Order. There were three dairies with 100 cows each in two of them and 50 cows in the third. There was a sawmill and woolen factory, with tannery, shoeshop and cabinet shop. We made our own hats and carded wool for clothes.

"The reason the Order was stopped was not because of selfishness, as some think, but because President Wilford Woodruff thought it unwise to continue. We were happy and contented and I still think it could be made a success with the right kind of people."



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Historical Highlights

By Harold H. Jenson
SUP Historian

Spoken words soon pass on but writings, well preserved, like monuments of stone, live on forever. So it will be with the publications of the Sons of the Utah Pioneers, on file at the Church Historian's Office and in the library of the Sons of Utah Pioneers at Pioneer Village.

Dr. Gustave O. Larsen's brief "History Of The SUP" and Historian Gaylen Young's "Voice Of the Pioneer," soon to come forth in book form, are two records well worth reading. * *

This historian is thankful he was able to help the Mormon Battalion in researching the history of that magnificent organization. It is timely to report that the battalion soon will relive the famed 2,000-mile march of infantry, made by their ancestors during the War With Mexico, a march never equalled by any other infantry unit in history. This reenactment will be something after the order of the 1947 Centennial Trekkers who trod the footsteps of the pioneers of 1847.

Fascinating indeed is the collection of SUP publications now on file in the various libraries. Some salient facts disclosed thereby:

Fred E.H. Curtis and Seldon Heaps collections are in the SUP Library at Pioneer Village. Judge P. Leroy Nelson turned over his "True Pioneer Stories" to SUP and the Dr. Walter A. Kerr booklet on this same subject has been used in The Pioneer from time to time in connection with the award-winning stories. The award-winning story project started in the Ogden Standard Examiner in 1945.

— * * —

To the late Judge George A. Goates, who edited the first "Pioneer Magazine" goes credit for starting the file with the Church Historian's Office and Pioneer Village. Virgil Peterson next edited a smaller-sized publication with photos and H. Ward McCarty changed the name of the publication to "SUP News." Clar-

ence Reeder took over next and then T. Mack Woolley, our executive secretary, took over. He was succeeded by Les Goates, brother of the original Pioneer editor, who had the name of the magazine changed back to "The Pioneer."

— * * —

To peruse the bound volumes of these publications brings back memories of what SUP has accomplished, including such events as participation in the Centennial Trek of '47; the Mormon Battalion SUP treks of 1950 and 1969 to San Diego and Los Angeles; winning of the Gold Cup in the parades at Tucson and St. George for the Mormon Battalion marching group; participation in many parades in Salt Lake, Ogden, Provo and countless other places; appearances with flag-raising ceremonies at various monument dedications at San Diego and San Bernardino, contributions to the restoration of the Jesse N. Smith Home in Parowan, Sunrise Services on Pioneer Day, and numerous other activities.



Early view of Salt Lake City, showing old Tabernacle at left on Temple Square where Choir sang in 1860's, before completion of present dome

shaped Tabernacle. At right is brush covered "Bowery", first home of the famous Choir.

—Church Information Service Photo



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